

An Essay on  
The Power of the Will to  
Prevent and Control Disease

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By  
William J. Earhart

of  
Pennsylvania

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In glancing at the present physical condition of man, we find that Disease has become so universally prevalent that few indeed, live and die, without tasting somewhat of its cup of bitterness. Disease, the greatest enemy to mans natural existence, has become so common among us, that we are rather inclined to regard its absence as an exception to the general rule; or as something foreign to the natural order of things. A single instance of death from mature old age excites more astonishment than scores of <sup>premature</sup> deaths from Disease. Since God intended but one end in the Creation - to form an Angelic Heaven from the Human Race - it is quite evident that death was intended from the beginning, as well as



all else that contributes or has contributed to human happiness. But death, occurring as originally intended by the Creator, consisted in the quiet, easy and painless cessation of the functions of organic life; resulting from the withdrawal, from fitness of soul, of the Spiritual man from the natural body, and its continued existence in a purely spiritual and happy state. How different now!

Instead of such a happy condition of things, we behold, upon every side, the human creature borne down by Disease - the victim of every vice - sinking into premature graves. And we are ~~led~~ to wonder if the Power was ever given to man, by his Creator, to prevent such a deplorable Condition; and at first



thought; almost inclined to doubt the  
beneficence of God. But when we  
take a more profound and compre-  
hensive view, we are compelled to acknowledge  
God's eternal goodness to man, as well  
as that man raises to his <sup>own</sup> lips every cup  
of bitterness, of which he tastes, by his  
own hand and in obedience to his  
own Will. Upon <sup>man</sup> has been bestowed, by  
his Creator, that Power, Faculty, or  
Principle, by which he can choose or  
reject, act or forbear action - the Will;  
and this Power God never withdraws  
from any one. The Will principle be-  
longs essentially to the Spiritual Man,  
and is that principle which makes  
Man a man. The natural body is  
merely an instrument adapted to the  
accommodation of the Will which



presides over it, and whose natural functions consist in the performance of good uses in society, or to his fellow men; and so long as the Will persists in so doing - just so long all is well - all is harmony. So long as the Will obeys the Divine Laws, just so long it preserves its material instrument or body in its natural state. We find that when man disobeys Divine Law, discord is at once the result, and all manner of evil is likely to befall him, and Disease is the ultimate result of his disobedience - hence we at once perceive how very similar are the duties of the true Physician and the true Minister of the gospel. At this point we will take the liberty to digress a little, and indulge in a



few remarks which, though they may seem somewhat inappropriate for a medical thesis, yet they are not-necessarily so. It has been stated that God never removes from man the power of the Will - and this is a Truth, though simple and explicit, yet all important to the highest of human interests - A truth in which we may discern the true relation between God and man, mans own nature, power and duty; and also that God first gave to man the power to obey, and afterwards Commanded obedience.

Can the intrinsic value of this truth fail to be seen? The Clergy of the present day would do well to take heed, not only to themselves, but especially how they mislead by their false teach-



ings, those to whom it becomes their duty to impart Spiritual instruction and advice, and how they incessantly loose sight of, contradict and condemn this living Truth; as it is the foundation Rock upon which the whole superstructure of True Christian Religion is founded, and to it, the Sacred Word itself owes its integrity. Therefore, by condemning the one, we also condemn the other.

However, at the present day, we hear its condemnation sounded forth from Pulpits on every side, reaching our ears like the voice of phantoms from the tombs, yet firing with a peculiar ecstasy the multitude by its burning luminous, who for the most part remain passive, and unwilling to seek for themselves the truth, but pitch headlong



into consummate ligotry. It will appear, after we shall have spoken of the nature of Disease, that there will have to be a great reform among the Clergy, or else the human race will degenerate, until, ultimately, it would be involved in total ruin; there is, however, a way by which this result may be averted, and this consists in the true Physician serving the double office of Doctor of Divinity and Doctor of Medicine. For since the mission of the Physician is one of mercy, it certainly becomes him to give spiritual advice when expedient; for I believe such advice from the true Physician, would be more profitable, by reason of his greater intimacy with, and influence among the people. It would seem to be a



grand mistake that the imparting of spiritual instruction and advice should have ever been made an isolated profession. Christ was the great model Physician - he healed the sick, both in soul and body - and he gave power to his disciples to do likewise. He did not merely instruct them to go forth and preach the gospel, but he commanded them also to heal the sick. In fact evil and disease are so intimately connected, that while we are dealing with the one, we are dealing with the other at the same time - their relation being that of Cause and effect.

That the human creature should possess an absolute free Will, is perfectly agreeable with right reason - without such freedom of action, it is



Simple and plain that man would  
neither merit reward nor punish-  
ment for his actions; for in this  
case he would be a perfect Puppet-  
which acts only when the strings are  
pulled in obedience to anothers will.

Hence it is also plain to be seen how,  
and why, the present deplorable state  
of things exist - simply because to  
man was given the Liberty to do as  
he pleased, in order that he might  
enjoy a happy existence hereafter, and  
be pleased to do evil. God now im-  
posed a duty upon his creatures which  
he knew they could not perform  
and yet hold them accountable.

We have now determined that  
man has an absolute free Will, and  
since we have not any one kind or



degree of enjoyment, but by means of  
our own actions, and since all that  
we do enjoy and a great part of what  
we suffer is put in our own power,  
and is the consequence of our actions,  
we may perceive to what extent Disease  
may be prevented by the power of the  
Will, and how controlled. Is it not  
obvious that by Willing and acting  
with prudence and care, or in obe-  
dience to the dictates of Conscience,  
that we may pass the greater part of  
our days in ease and quiet; while  
on the other hand we may, by Willing,  
and acting rashly or contrary to the  
dictates of Conscience, make ourselves  
as miserable as we please by the ac-  
quisition of disease or otherwise; and  
in every day life we see those who do



please, or in other words - Love and  
will to make themselves miserable.  
I do not mean to say they love to feel  
miserable, but that they love the  
evil that causes it, so well, that  
they will forego the misery, for its  
sake; knowing at the same time  
by instruction, example and experience,  
the inevitable consequence of such  
conduct will be disgrace, poverty,  
Disease and premature death.

We will now take into consideration  
the nature of Disease, after which  
it may be understood to what extent  
the Will is able to prevent and control  
this condition. Disease is strictly a  
condition originating in an organised  
body, and is the opposite to the state  
of health. For the full development-



or establishment of this Condition, two essentials are requisite; first: that there be some Imperfection in the Organism, and secondly: the Bringing to bear of the Disease Producing Principle, or the Procatartec Cause, upon these Imperfections, or this Predisposition of the organism.

That this disease generating principle is essentially Spiritual in its nature, would seem to be beyond the possibility of a doubt; and without the direct action of this principle upon the imperfect or defective organism, it is absolutely impossible for Disease to exist; and equally impossible would it be for disease to exist in the absence of imperfect-organs or the predisposition, in which the Essence of Disease



can only manifest its existence.

That the nature and origin of disease is Spiritual, is a conclusion at which any one by the <sup>Simple</sup> exercise of reason may arrive, for it is a simple truth. That it is a truth, the Sacred Scriptures afford abundant evidence. It teaches us that there is a Natural and a Spiritual Man; that there is a Heaven and a Hell, and that the man of earth is continually influenced or acted upon by Spirits in these states: those of the former being called Angels, and those of the latter devils or devil collectively. The man of the earth or the Corporal Man is placed, as it were, so perfectly in the centre between those two influences or states, that he has perfect Freedom of Will to



incline to the one side or the other, and  
this according to his ruling love, which  
determines, in turn, his state hereafter.

Is it not plain then, that as a  
consequence of Mans willful inclina-  
tion to the right or to the left, the  
greater the influence that side to  
which he inclines exerts over him?

Is it not a natural and necessary  
consequence, that the more man  
obeys the dictates of the Devil, who is  
continually walking to and fro, up  
and down in the earth seeking whom  
he may devour, the more enslaved,  
miserable and imperfect man becomes?  
and the more man obeys the dictates  
of Angels, the "ministering Spirits of  
God", the more perfect, free and happy  
he is? For is it not the state of the



Spiritual body that determines the condition of the natural man?

If so, does it not naturally follow that devils have the power to produce Disease in the natural body through the medium of the soul, in which it is known that they produce a corresponding state, through the willingness of man. This being true, is it not likewise true, that the "ministering spirits of God", assist man to prevent and eradicate disease, if man so wills it? It is only through mans willingness, that these spiritual beings can possibly effect him, he must first and necessarily love what they do, which is nothing more than acting according to his own free Will. The sum of what has



been said of disease amounts to these facts - that the nature and origin of disease is essentially spiritual - that there are two essentials requisite for its full establishment - and finally, that disease is the natural and inevitable consequence of evil chosen, loved and persisted in.

Hence we may perceive to what extent the Will's power is efficient in preventing its occurrence, since to love is to will, and to will, is to love.

It may be interesting to consider the origin of disease as to time; its mode and rate of progress. Adam and Eve are generally considered to have been the first created of mankind; but they should be regarded as merely the representatives



of the most ancient People, or  
those of the first, or Golden age,  
if you please, who existed for a  
long time in a state of innocence  
and purity, Evil existing at that  
time merely in possibility, and  
so represented by Adam and Eve  
while they were yet pure and in-  
nocent. In the process of time,  
however, those ancient people be-  
gan gradually to recede from their  
primary state of innocence, and  
thus from the Lord - and to cultivate  
Self love - and in this state were again  
represented by Adam and Eve though  
not until they had willfully and de-  
liberately transgressed Divine Law.

The apostacy of the human race  
dates from this time, and likewise



its degeneration here commenced; and now for the first time, the essential principle for the establishment of disease, made its appearance. This physical imperfection continued to grow worse from generation to generation, keeping pace with the degeneracy of the spiritual man, down to the present time, when we can find no trace of primitive perfection of man either physical or spiritual. Its mode of progress or the means by which it accumulates, we now perceive to be by Hereditary transmission; and its rate of progress keeping pace with that of evil.

As we now come to the consideration of Hereditary disease, this will appear more satisfactory. Inasmuch



as it is at this point that the Will is of the greatest efficiency, in eradicating disease, we will consider briefly the nature of hereditary Disease. There is really no such thing as hereditary disease. Man is an organised being and subject to organic laws. The first law that must be obeyed to render an organised being perfect in its kind, is that the germ from which it springs shall be complete in its parts and sound in its whole constitution.

This is exemplified by the fact that if we sow seed in which some vital part has been entirely destroyed, the seedling and full grown plant, if it ever attain maturity, will be defective in those delineaments which



are wanting in the embryo root; if we sow seeds entire in their parts, but only half ripened, or damaged in their whole texture by damp or other causes, the plant will be feeble, and will probably die early. A similar law holds in regard to man. By hereditary disease, is to be understood, the transmission, merely, of an imperfect organism from Parents to Children, in obedience to the above stated organic law, which, like all other laws of nature, is immutable. The organism thus transmitted, is in a state of reciprocity for the influx of the disease producing principle - evil in potency, which tends more especially to the development of a disease similar to that which had produced



the deepest impression upon the organism of the parents prior to the birth of the child. The term hereditary Disease therefor, signifies merely disease in possibility; or that condition which renders disease in potency, possible. When the generation in which man first sinned, passed away, the evil spirits, freed from mortal clay, were at once in a position from which they could act upon the souls and bodies of man, producing all the sufferings to which human flesh was heir, by virtue of man's own free will. From the moment a Hell began to form, disease increased rapidly. It was impossible for disease to have originated simultaneously with actual evil, which is that degree of evil possessed by the



Spiritual man while yet inhabiting  
it's tenement of clay, because an evil  
incarnate spirit cannot act upon the  
souls of men in such potency as can  
the spirit freed entirely. It is true the  
most vigorous action of the Will power  
man can possibly command, would  
produce but a slightly perceptible ef-  
fect upon the first generation following  
the effort, yet, whether this be discour-  
aging or not, the plain truth stands in  
bold relief - that perseverance is our  
only hope. By the Power of the Will,  
we can, to a great extent, adapt our  
conduct to our condition, and just  
so far and so long as we persist in so do-  
ing, just so far we prevent the disease  
producing agency from flowing into  
the imperfections of the organism, and



thereby setting up a definite diseased condition, from which suffering, limited only by premature death would be inflicted. While we are engaged in guarding our physical imperfections, or weak points, from assaults of the enemy, or while we live in obedience to the laws that govern our physical being, we are likewise defending our moral and spiritual imperfections; and thus establishing a stepping stone upon which the future generation may place its feet and elevate itself a degree above the preceding, towards that state of perfection and happiness for which man was originally intended. Were there as much interest taken to produce fine races of man, as there is in perpetuating fine breeds of horses and dogs, the



result, even in a few generations, would  
evidently be a very happy one. By  
the Will, as before stated, we may adapt  
our conduct to our condition, and there  
by prevent the Disease Producing agency  
from flowing into the imperfections of  
our physique, which influx, willingly  
permitted, makes a still deeper im-  
pression upon the system, to be trans-  
mitted to the next generation, rendering  
it just so much the more susceptible,  
and this susceptibility increasing  
from generation to generation. Were  
we to act against the evil principle,  
it would gradually loose ground, un-  
til no trace of its influence remained,  
when man would again have returned  
to his primitive purity. It is ob-  
vious from what has been said, that



the true Physician, inspired with the spirit of philanthropy - desirous of doing good to his fellow beings, not only the present, but of future generations, must do more than merely prescribe medicine to the sick and dying, he must also strive to prevent Disease from encroaching any further upon the human race; and this he will find cannot be effected by the agency of medicine alone. Medicine prescribed in accordance with the law Similia Similibus, is the great Curative of Disease; while the human Will, after the development of the understanding, is the great Prophylactic of Disease. Therefore if we wish to eradicate disease from the human race, we shall have to do, not only with Medicines, but also with



the Will principle of man. Disease gained access to the human system through the Will of man, after the development of his understanding, and through this Principle it still accumulates, and by this Principle can it only be effectually prevented from being perpetuated through all time. In infancy and childhood, when the understanding is not yet developed, the human creature suffers and dies from disease, by reason of the concentrated evil within it, derived from parents, grandparents &c.; by reason of their willfully acquired evil and disease. Hence all the suffering endured by man prior to the full development of his understanding, and even much afterwards, is owing



the failure of past generations to exercise the power of the Will in obedience to Divine law; therefore it becomes the duty of the Physician at the present, to enjoin a vigorous application of the Will, by various appropriate and efficacious methods, as well as to be zealous in prescribing medicine. By the Power of the Will, we Prevent Disease, by resisting evil, and doing good. We Control Disease also by resisting evil and doing good, which, in this case, consisted in adapting our conduct to our Condition. By the law of Homeopathy Disease is Cured. So we perceive that it is merely a matter of choice whether mankind continue in their present condition, become worse, or return to their original state of purity.